

JEWISH ADVANCE

Execute the Judgment of Truth and Peace in your Gates. : יִמְחַר וּמִשְׁפָּט שְׁלוֹם שָׁפְטוּ בְּשַׁעְרֵיכֶם :

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A Fairer Land Somewhere.

BY F. W. GODFREY.

When evening shades begin to darken
The crimson clouds so bright,
When night-birds sing their mournful songs,
And day turns into night,
I love to watch the twilight darken,
And gaze on clouds so fair,
For then I wonder if there is
A fairer land somewhere.

Beyond the crimson clouds so fair,
Beyond a jasper sea,
In fancy's picture, bright and rare,
Another land I see;
And as I gaze upon the scene
I see the wanderer there;
So real it seems, I know there is
A fairer land somewhere.

—War. Mag.

For the JEWISH ADVANCE.

ALBERT COHN.

(Continued.)

XIV.

The war which broke out between Spain and Morocco, at the end of the year 1859, has led Albert Cohn on another tour to Africa.

The situation of the Jews of Morocco was more fearful yet than that of the Algerian Jews before the French conquest. The laws of the State were equally as cruel as those of Algeria, but they were enforced more rigorously. In the maritime cities, such as Tangier, Tetooan, Mogador and Larache, the presence of foreign consuls and the contact of functionaries and private individuals with Europeans have considerably ameliorated the system of oppression weighing upon our co-religionists. But in the cities of the interior, such as Morocco, Fez, Mequinez, there is yet at the present time the greatest rigor existing. The edict in favor of the Jews, which has been obtained in the year 1864, through Sir Moses Montefiore, has remained a dead letter. Mr. Joseph Halevy, who has been commissioned by the Alliance Israelite to visit the Jews of Morocco in the year 1876, has brought a truly heart-rending report of the cruel oppression which they endured.

The Jewish population of the country is very considerable. In the year 1860, it has been estimated to the amount of 200,000 souls. According to the lists which have been made out by Albert Cohn, at about the same time, however, their numbers appeared not to surmount 100,000. The cities of Morocco, Fez, Mequinez, Tetooan, Tangier, Mogador, Rabbath and Saleh, contain the largest Jewish communities of that empire.

When Spain had declared war against Morocco, the Jews of the latter empire have apprehended the dangers which were in store for them, and their apprehensions were, unfortunately, more than justified. They knew that the fanaticism of the Mussulmen would be excited at the highest degree on account of that war, and that they would become the

first victims in that excitement. When Prince Joinville had bombarded the fortress of Mogador, in 1844, the Jews of that city have been fearfully maltreated. The same scenes of pillage and violence could now take place in the whole domain of Morocco. The Christians had already fled from the country, and the helpless Jews had also to seek their safety in flight.

The nearest place of refuge was Gibraltar. Thither the Jews of Tangier and Mogador escaped. On October 30th, 1859, the French subjects who lived at Tetooan, and the Israelites of that city who were under the protection of the French, could leave that place in a French vessel which stood under the command of Mr. Nahon, the vice-consul. But the great majority of the Jews of Tetooan, who had no vessel at their disposal, were compelled to remain in the city, a prey of the gravest dangers. When the reports of the outbreak of war reached the city of Rabbat, on October 31, the British consul, Mr. Ben-tata, who was a Jew, had to save himself by flight and he would have been massacred by the mobs if it had not been for the protection which Mr. C. de Larroche, the French consul of that city, has extended him. At the end of that year there were about 4,500 Jewish refugees of Morocco at Gibraltar, Algeiras and Tarifa. Another portion of the Jewish population passed the eastern frontiers in smaller numbers, seeking safety in Algeria. The privations of those poor refugees were immense; they suffered hunger and cold. The public charities have done their best for them.

General Wm John Codrington, the English commander of Gibraltar, received the refugees very kindly. He lodged them in a sort of encampment, distributed among them clothes and coverlets, and gave them daily rations of fresh bread. Thanks to the initiative he had taken, a committee of help was created at Gibraltar, and another one organized at London, through the "Board of Deputies," whose presiding officer was Sir Moses Montefiore. The central and the district consistories of France and Algeria have issued appeals to the public generosity. Subscriptions were opened and assistance came from all parts; from France, England, Tunis, America, the Antilles, Cape Colony, and even from China. The sympathies of Christians were as ardent in behalf of the unfortunate, as those of the Jews. The Christians of the Isle of Wight sent their subscriptions to London. The Prefect, the Priests, and the Protestant ministers of Algeria, took active part in making collections in behalf of the refugees. Especially in Spain, that classical land of religious fanaticism, it appeared as though all the hatred of old against the Jews had vanished. The Bishop of Gibraltar was one of the first who had

signed the list of subscription; the municipality of Burgos voted a subsidy—the Catholic clergy everywhere evinced the most charitable sentiments in behalf of the refugees. Many of the fugitives desired to go to Oran. A convoy of 178 of their number arrived in that city on December 18th, and they were received with great kindness by the Jews and by the military authorities. Some time afterward, another clan of about the same number arrived at the same place. Albert Cohn spoke in their favor to Count Walewski and to Mr. Chasseloup-Laubat. The French government issued an order that all the Jews of Morocco who will express a desire to emigrate to Algeria to escape persecution, shall receive their passports gratuitously. The Spanish Government issued a similar order in favor of such refugees who would desire to go to Spain.

The material wants of the Jews who have fled from Morocco were thus sufficiently cared for. At the time of Passover they were provided with Mazzoth (unleavened bread) and with Kasher wine (wine prepared and handled only by Jews). Their sick were tended to by Dr. Hauser, whom, some time previous, Baron James Rothschild had sent to take care of the community at Tetooan, and who had been installed at Gibraltar provisionally during the Spanish-Morocco war. But the poor refugees trembled for their unfortunate brethren who had not escaped, especially for those of Tetooan, who seemed to be threatened mostly. An American Israelite, an efficient captain, Charles L. Moses by name, proposed that a man-of-war be fitted out and sent to Morocco to deliver the Israelites remaining there. The fears entertained in behalf of the unfortunate were well founded. On February 6th the troops of Morocco were forced to evacuate Tetooan at the approach of the Spanish troops. Before evacuating, the soldiers and the population made a raid on the Jewish quarter, pilaging the houses, destroying the synagogues, and using most cruelly the Jewish inhabitants, a great number of whom they massacred in cold blood. The Spaniards were, naturally, received by the Israelites as liberators. And some time afterward, when the Spanish Minister, O'Donnell, came to Tetooan, he invited the prominent Israelites of the city to a banquet which he arranged.

Albert Cohn has left Paris in the month of June, to visit the Jews of Spain and Algeria, and to see how the funds, which had been collected in France, were employed. Those funds were not all used up. An asset has been left enough to bring an interest of 1,200 fr., which sum was sufficient to maintain a Jewish school at Tangier. Albert Cohn passed through Madrid. He had an interview with Marshal O'Donnell, and endeavored to rouse his interest in the

well-being of the Jews of Morocco after the war was to end, in so far at least that the refugees should be enabled to return to their native land without fear. He was supported by the French and English Ambassadors at Madrid. The Marshal, however, believed that it would be impossible to insert such a clause in the treaty of peace, but he promised that he and the other Spanish functionaries would do all they can for the safety of the Jews of Morocco, and that he would speak in their favor to the Sultan. In June 15th, Albert Cohn was at Seville, from whence he proceeded to Gibraltar and then to Tangier and to Tetooan. He was assisted in his mission by the French and English Ambassadors and functionaries. Through their aid he was enabled to see Muley Abbas, the brother of the Sultan of Morocco, and to request of him the favor of proposing to the Sultan the following measures:

1. That precise instructions be given to the Pasha of Tetooan, that the Jews of that city should suffer no persecution on account of the incidents which have transpired during the Spanish occupation.
2. That the Emperor should issue an order to all the Pashas of the interior, that the Jews of their respective cities be treated with humanity and justice.
3. That the Emperor should protect the Jewish schools of his domain; and
4. That two unfortunate Israelites who, having been condemned for blasphemy, had been imprisoned in Fez, the one since fifteen years and the other since eighteen months, be restored to liberty.

Albert Cohn enjoyed the happiness of seeing all these proposals adopted. The two imprisoned Israelites were pardoned. On August 29th, the Pasha of Tangier announced to the Jews that strict orders had been received that the Jews of Tetooan should not be held responsible after the war for anything which had transpired in that city during the Spanish occupation. The refugees of Morocco gradually returned to their native land, and peace and security was re-established in that domain.

On July 17th, Albert Cohn returned to Gibraltar. From thence he went to Oran, accompanied by Mrs. Albert Cohn. Mr. Cremieux and Mr. Narcisse Leven were also in Algeria at that time, and contributed greatly to sustain the courage of the poor refugees. Albert Cohn has left for the unfortunate the sum of 4,000 fr. From Oran he went to Mascara, Mostaganem and Algiers, and then he embarked for France. Hardly had he arrived home, when the events of Syria, narrated in the 10th chapter, seemed to call him away from home on a new mission, and found him ready with his devotion to the welfare of his brethren to accept the new call.

TO BE CONTINUED.